

Seudah Shlishis, Parshas Beshalach 5766

At the third meal, Mohorosh *Shlit"a* spoke inspiring words regarding simplicity, and battling the *klipot* of *Amalek* based on the teachings of Rebbe Nachman in *Likutei Mohoran* part II, lesson 19.

Rebbe Nachman says: “The main goal is to serve Hashem with complete simplicity without any pseudo-wisdom or sophistication at all. There is a great prohibition against researching books of pseudo-wisdom or philosophy. There is a stumbling block within each and every wisdom which is the aspect of *Amalek* and it causes one to fall, G-d forbid. *Amalek* was a philosopher and a researcher as it is written (*Devarim* 25:18) ‘he did not fear G-d’. That is, he only behaved according to wisdom and logic and he did not have any fear of G-d at all. Only a very great *Tzaddik* is allowed to enter the seven types of wisdoms for he knows how to protect himself from *Amalek* through faith. In regards to the *Tzaddik* the verse says (*Mishlei* 24:16) “Sheva yipol Tzaddik v'kam (a *Tzaddik* falls seven times, and rises up again). The final letters of this verse spell *Amalek*. The *Tzaddik* can enter the seven types of wisdoms, and remain firm in his place through faith, not stumbling by *Amalek* that hides there. His faith is so strong that nothing in the world can shake it, as the verse says (*Habakkuk* 2:4) ‘the *Tzaddik* shall live by his faith’. (These are the words of Rebbe Nachman).

Mohorosh explained that the essence of clinging to Hashem depends on simplicity. When a person develops simple faith and doesn't ask any questions and conundrums over how Hashem acts with him, he merits clinging to Hashem thoroughly. All of the questions and conundrums that are against faith come from the *Klipot* (husks of) *Amalek* who causes questions and doubts to enter a person's heart. Therefore, the *gematria* (numerical value) of *Amalek* is *sofeik* (doubt – 240), because the doubts and confusions come from him. The essence of the war against him is with simple faith – not allowing any doubts to enter the heart at all. When one nullifies his mind before Hashem altogether, he merits clinging to Hashem in truth.

Of course this is no simple matter because the *Baal Davar* (the Evil One) constantly causes all types of doubts and confusions to enter a person's mind and instigates him to ask questions. Therefore, the main hope for a person is through the true *Tzaddik* who has already merited a clear and pure faith in Hashem. He is a servant of Hashem that has exerted himself for many days and years over the holiness of *Emunah* until it is literally of all his existence as it is written (*Habakkuk* 2:4) “the *Tzaddik* shall live by his faith”. He strengthens his faith so greatly until it's impossible for the philosophy of *Amalek* to confuse him at all. Quite the

opposite; he is able to enter within *Amaleks'* realm, destroy his evil and bring out all of those who have stumbled there. This is the aspect of (*Mishlei* 24:16) “*Sheva yipol Tzaddik v’kam* (a *Tzaddik* falls seven times, and rises up again), the final letters spelling *Amalek*. The *Tzaddik* is able to enter the seven types of wisdoms where *Amalek* lurks and to gather all those who have fallen in his clutches.

Through coming close to a *Tzaddik*, one merits to receive pure and holy faith and to escape all doubts and confusions. Without the *Tzaddik*, it is impossible to merit pure faith, as we find at the splitting of the Red Sea (*Shemos* 14:31) “And they believed in Hashem and in Moshe His servant”. How did they come to believe in Hashem? – Through “Moshe His servant”. Moshe instructed Israel about pure faith in Hashem. By Israel having faith in Moshe they attained proper faith in Hashem, as the *Mechilta* states (*Beshalach* 6) “One who believes in a “Faithful Shepherd” – a *Tzaddik* – is like he believes in Hashem”. Therefore, our holy sages said (*Berachos* 42) “blessings always directly follow the Torah scholars.” Blessings come from faith as it is written (*Mishlei* 28:20) “A faithful man shall abound with blessings”. And through coming close to *Tzaddik* who is a true Torah scholar, one merits faith – so automatically all blessings will follow.

Amalek wages a great war against the *Tzaddikim* as well. He tries to conceal the true *Tzaddikim* from the world and to make false leaders famous as Reb Noson z”l explains the words of our holy sages (see Rashi, at the end of *Parshas Ki Teitzei*) that *Amalek* cut off the "tails" of the Jews and cast them up. *Amalek* took the people who are like tails – mere hypocrites – and cast them above and made them famous; and through this, he conceals the true *Tzaddikim*. Our only hope is to search for the true *Tzaddikim* who reveal faith with all their hearts and to become attached to them in truth. Through this, we will nullify the falsehood of *Amalek*. Therefore, happy is the one who merits coming close to the true *Tzaddik* who infuses him with pure and holy faith. For then he will merit pure and simple faith in Hashem and he will have all of the spiritual and material blessings. Happy is he and fortunate is his lot.

Mohorosh connected the above ideas to our *parsha* in the most amazing way. It is written (*Shemos* 17:7-8) “And the name of the place was called *Massah*, and *Meribah*, because of the striving of the children of Israel, and because they tried Hashem, saying: ‘Is Hashem among us, or not?’ Then came *Amalek*, and fought with Israel in *Rephidim*”. Rashi explains the connection of the two verses. G-d says “I am always among you, and always prepared for all your necessities, and you ask, ‘Is the Lord in our midst or not?’ By your life, the dog [*Amalek*] will come and bite you, and you will cry out to Me, and then you will know where I am”. We

need to understand why is it specifically *Amalek* – who is compared to a dog – that comes to bite Israel at the time they ask “Is Hashem among us or not?” According to the above words of Rebbe Nachman we can understand very well.

Amalek is responsible for the confusions and doubts of faith that enter a persons mind. The moment a person has questions and doubts – as in “Is Hashem among us or not?” – *Amalek* is already there causing him to fall with a stumbling block. If a person immediately pushes these doubts aside with thoughts of simple faith, and supports himself with the holiness of the *Tzaddik* who has taught him the way of faith, *Amalek* cannot to rule over him. The *Tzaddik* rescues him from the *Klipot* (husks of) *Amalek*. However, as soon as a person belittles the holiness of the *Tzaddik* as it is written (*Shemos* 17:2) “and the people quarreled with Moshe”, then he is danger of abandoning his faith, G-d forbid, as Moshe told them “Why do you quarrel with me? Why to you test Hashem?” For as soon as you quarrel with me – for lack of *Emunas Chachomim* (faith in *Tzaddikim*) – you will have tests of faith in Hashem. Therefore, as soon as they asked “Is Hashem among us or not?” they gave *Amalek* the opportunity to wage war against them as the verse continues “And *Amalek* came and fought with Israel in *Rephidim*”.

Our sages say (*Mechilta* 6) that *Rephidim* alludes to becoming lax in words of *Torah*. As soon as they became lax of what they learned and received from Moshe *Rebbeinu* they became weak in *Emunas Chachomim*. Therefore, *Amalek* had the power to confuse them with doubts of faith as Rashi explains “This can be compared to a man that mounted his son on his shoulder (*Ketef*) and set out on the road. Whenever his son saw something, he would say, “Father, take that thing and give it to me,” and his father would give it to him. They met a man, and the son said to him, “Have you seen my father?” His father said to him, “You don’t know where I am?!” and threw him down and a dog came and bit him. The comparison is as follows: When a person comes close to the *Tzaddik*, the *Tzaddik* constantly reminds him that he is sitting on the shoulders (*Ketef*) of his Father in Heaven, for his whole life depends on Hashem. Just as the *Tzaddik* always remembers that *he* is sitting on shoulders of his Father in Heaven, he likewise infuses this in all who come close to him. But as soon as the person loosens his grip on the *Tzaddik* and doubts his sincerity, he is liable to forget where he is sitting until he asks “Have you seen my father?” This is a doubt in faith, and causes the "dog" – who is *Amalek* – to come and bite him”, G-d forbid. The only solution is to cling tight to the *Tzaddik* and his men who wage war against *Amalek*, as it is written (*Shemos* 17:9-13) “Moshe said to Yehoshua, pick men for us, and go out and fight against *Amalek*...Yehoshua weakened Amalek and his people with the edge of the sword”. The “edge of the sword” is the power of faith and prayer taught by the *Tzaddik*,

and through that *Amalek* is weakened and subdued until he is obliterated altogether. May Hashem grant us the merit of being close to true *Tzaddikim* and to draw down upon ourselves holy and pure faith until we merit obliterating the remembrance of *Amalek* from the world and seeing the coming of *Moshiach* and the rebuilding of the *Beis HaMikdosh* soon and in our days. *Amen v'amen.*